Magazine of Majlis Ansarullah UK

ANSARUDDIN

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Salat is an obligatory duty towards Allah; discharge it with excellence.

(Malfoozat Vol 3, page 591)

Salat is the root and a ladder to all successes. That is why it is said that Salat is the pinnacle of the faithful.

(Malfoozat Vol 4, page 605)

Salat is that entity which eases all hardships and removes all misfortunes.

(Malfoozat Vol 5, page 402)

In order to get tranquility and peace of mind, there is nothing better than Salat.

(Malfoozat Vol 5, page 402)

Salat removes thousands of mistakes and is the way to obtain nearness to Allah.

(Malfoozat Vol 4, page 292)

From the Address of
Hadhrat Khalifatul Masih V أيده الله تعالى بنصره العزيز
at the Ansarullah Ijtema 2009

☆ The main Prayer and Zikar (remembrance of Allah) is the Salat, provided it is offered fulfilling all of its conditions.

☆ The first and foremost requirement to become a member of the Majlis Ansarullah are to set high standards of prayers.

☆ The members of Majlis Ansarullah should focus on acquiring more knowledge through reading the Holy Quran, Hadith and books of the Promised Messiah عليه السلام.

☆ The Majlis Ansarullah should make schemes to utilise the Ansar for Tabligh purposes. Those Ansar who are not working should offer their services and help in the field of Tabligh.

☆ The progressive rise in your financial achievements deserves to have a share towards your religion. So, your sacrifices should reflect reciprocally the higher standards of your income. Therefore, all Saf e Doem Ansar should strive to join the blessed Nizam e Wasiyyat

☆ One of the most important responsibilities of Ansarullah is to strengthen the institution of Khilafat with their efforts.

بســـم الله الرحمن الرحيم

In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

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Content

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Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ
لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammadﷺ is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

Peace Walk for Charity

Sunday 13th June 2010
at
Darul Barkat Mosque, Birmingham

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Editorial

Arrogance: A Social Evil

Islam is a universal religion and its teachings present very clear guidance and do not ignore any aspect of the human life. The teachings of Islam not only comprehend religious matters but also describe in detail the social and economical aspects of life at personal and national levels. Islam attempts to inculcate such a character amongst believers which inhibits the growth of irresponsible behaviour and crime. In order to achieve this objective, Islam presents a comprehensive teaching of do's and don'ts, i.e. Islam guides us to adopt good practices and to persevere in these and also to abstain from evil. When we study the Holy Quran, we find hundreds of those comprehensive teachings covering every aspect of human life. The Holy Quran teaches that admonition and perseverance is the best instrument to propagate the goodness in society.

Arrogance is a social evil which affects not only individuals but also nations, and leads to disastrous consequences in society. The Holy Quran admonishes us to abstain from arrogance both individually and collectively. It is mentioned in the Holy Quran: "Turn not thy cheek away from men in pride nor walk in the earth haughtily. Allah loves not any arrogant boaster." (Sura Luqman 19)

Arrogance is such an evil characteristic which superficially does not seem to be dangerous but ultimately creates great disharmony in society. The Holy Prophet (pbuh) admonished his followers on several occasions to abstain from arrogance and the Promised Messiah also mentioned this evil practice in detail and taught us how to overcome it. He said:

"I admonish my community to shun arrogance as arrogance is hateful in the eyes of God, the Lord of Glory. You may not perhaps fully realize what is arrogance. Then listen to me as I speak under the direction of God.

Everyone who looks down upon a brother because he esteems himself more learned, or wiser, or more proficient than him is arrogant, inasmuch as he does not esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something. Has God not the power to afflict him with lunacy and to bestow upon his brother whom he accounts small better intelligence and knowledge and higher proficiency than him? So also he who, out of a mistaken conception of his wealth, or status, or dignity, looks down upon his brother, is arrogant because he forgets that his wealth, status and dignity were bestowed upon him by God. He is blind and does not realize that God has power to so afflict him that in a moment he might be reduced to the condition of the lowest of the low, and to bestow upon his brother whom he esteems low greater wealth than him. In the same way he who takes pride in his physical health, or is conceited of his beauty, or good looks, or strength, or might and bestows a scornful designation on his brother making fun of him and proclaims his physical defects is arrogant, for he is unaware of God Who has power to afflict him with such physical defects as to render him worse than his brother and to bless the latter so that his faculties should not suffer decline or be stultified over a long period, for He has power to do all that He wills. So he who is neglectful of Prayer on account of his dependence upon his faculties is arrogant for he has not recognized the Fountainhead of all power and strength and relies upon himself. Therefore, dear ones!, keep all these admonitions in mind lest you should be accounted arrogant in the estimation of God Almighty unknowingly. He who out of pride corrects the pronunciation of a word by his brother partakes of arrogance. He who does not listen cour¬teously to his brother and turns away from him partakes of arrogance. He who resents a brother sitting next to him partakes of arrogance. He who mocks and laughs at one who is occupied in Prayer partakes of arrogance. He who does not seek to render full obedience to a commissioned one and Messenger of God partakes of arrogance. He who does not pay full attention to the directions of such a one and does not study his writings with care also partakes of arrogance. Try, therefore, that you should not partake of arrogance in any respect so that you may escape ruin and you and yours may attain salvation. Lean towards God and love Him to the utmost degree possible and fear Him as much as anyone can be feared in this life. Be pure hearted and pure intentioned and meek and humble and free of all mischief so that you may receive mercy"(Nuzulul Masih, pp. 24—25).

Dars ul Qur'an

In the name of Allah, the Gracious, the Merciful.
When the heaven is cleft asunder and when the stars are scattered and when the oceans are made to flow forth and are joined together, and when the graves are laid open. Every soul shall then what it has sent forth and what it has kept back. O man! What has deceived thee and emboldened against thy Gracious Lord.
(Sura Al-Infitar 1-7)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ ① وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ ②
وَإِذَا ٱلْبِحَارُ فُجِّرَتْ ③ وَإِذَا ٱلْقُبُورُ بُعْثِرَتْ ④
عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ⑤
يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ ⑥
ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ⑦

This Sura deals particularly with the time when Christianity would be very much in the ascendant, and Christian doctrines of the Trinity and the Sonship of Jesus Christ would reign supreme. To this dominance of Christian beliefs the Qur'an has referred in very strong language in the words "The heavens might well nigh be rent there at, and the earth cleave asunder, and the mountains fall down in pieces, because they ascribe a son to the Gracious God" (19 :91-92). The verse under comment thus signifies that at that time false doctrines of Christianity would dominate the world, and as a result of it God's wrath would be excited and Divine punishment would overtake the world in various forms. The reference is clearly to the present time.

The verse may also signify that God's righteous servants would feel so grieved at seeing sin and iniquity spreading all round in the world as a result of false Christian doctrines that their hearts would, as it were, become rent; the word "heavens" referring to the hearts of the righteous believers which in religious phraseology are called God's Throne.

Metaphorically, the verse means that in the Latter Days men possessing true spiritual knowledge and guidance would disappear or become rare. The difference in the words in this and the corresponding verse of the preceding Sura is significant. Whereas the verse under comment signifies that wealthy people and skilled handicraftsmen would yield place to Labour and Communist organisations, the corresponding verse of the preceding Sura meant that old aristocratic houses would lose their influence and prestige.

The verse signifies that great seas and oceans would be made to flow into one another by means of canals; or their mouths would be dug wide open so as to make large ships ply in them. The reference may be to the Panama and Suez Canals. The substitution of the word Fajarat in the present verse for Sajarat in the 7th verse of the preceding Sura is also worthy of note.

The verse may signify that in the Latter Days graves will be laid open as has been done in the case of the tombs of the ancient Kings of Egypt: or it may mean that towns and monuments submerged and long forgotten would be dug out. These verses (2-5) may also refer to the great spiritual revolution brought about by the Holy Prophet. In this case "the cleaving asunder of the heaven" would signify that the gates of heaven would be thrown open and heavenly Signs in support of the Holy Prophet would appear in large numbers. And "the scattering of the stars" would mean that the Companions of the Holy Prophet would spread out in the world and scatter the seeds of the Quranic Message far and wide. "The flowing forth of the rivers" would signify that the rivers of Quranic knowledge would be made to flow and would fertilize the land that had lain dry and parched for long centuries. And "the laying open of the graves" would mean that through the teachings of Islam the spiritually dead people would receive a new life and, as it were, come out of their graves. Or the verse may mean that the earth would throw out its treasures of mineral wealth.

In this and the next few verses the address is to the protagonists and propagandists of the false Christian doctrines. They will come to realize the enormity and heinousness of their false teaching.

The reference in this verse may be to preachers of the false doctrines of Christianity and may imply a subtle rebuke to them, saying in effect: How could they dare invent such self-contradictory doctrines as those of Atonement and the Sonship of Jesus, describing God as a loving Father and at the same time accusing Him of condemning an innocent man—"His own so-called son," that he might wash away the sins of corrupt humanity?

The next verse contains a refutation of Atonement. It purports to say that man is not born sinful and he does not stand in need of the vicarious sacrifice of anybody for his redemption. Instead of being born sinful, he has been endowed with great natural powers and faculties in order that he may rise to the highest peaks of spiritual eminence. The verse may also signify that God revealed His guidance in every age in the form best suited to man's needs.

Dars-ul Hadith

KINDNESS TOWARDS WOMEN

Abu Hurairah relates that the Holy Prophet صلى الله عليه وسلم said: *Treat women kindly. Woman has been created from a rib and the most crooked part of the rib is the uppermost. If you try to straighten it you will break it and if you leave it alone it will remain crooked. So treat women kindly (Bokhari and Muslim).*

Another version is: *A woman is like a rib; if you try to straighten it you will break it and if you wish to draw benefit from it you can do so despite its crookedness.*

Muslim's version is: *Woman has been created from a rib and you cannot straighten her. If you wish to draw benefit from her do so despite her crookedness. If you try to straighten her you will break her, and breaking her means divorcing her.*

Abdullah ibn Zam'a relates that he heard the Holy Prophet صلى الله عليه وسلم delivering an address. He mentioned the she-camel of Saleh, the Prophet, and the one who hamstrung her. He said: *When the most wretched of them stood up (91.13), means that a distinguished, wicked and most powerful chief of the people jumped up. Then he mentioned women and said: Some of you beat your wives as if they were slaves, and then consort with them at the end of the day. Then he admonished people against laughing at another's passing the wind, saying: Why does any of you laugh at another doing what he does himself (Bokhari and Muslim)?*

Abu Hurairah relates that the Holy Prophet صلى الله عليه وسلم said: *Let no Muslim man entertain any rancour against a Muslim woman. Should he dislike one quality in her, he would find another which is pleasing (Muslim).*

Amr ibn Ahwas Jashmi relates that he heard the Holy Prophet صلى الله عليه وسلم say in his address on the occasion of the Farewell Pilgrimage, after he had praised Allah and glorified Him and admonished people: *Treat women kindly, they are like prisoners in your hands. You are not owed anything more by them. Should they be guilty of open indecency you may leave them alone in their beds and inflict slight chastisement. Then if they obey you do not have recourse to anything else against them. You have your rights concerning your wives and they have their rights concerning you. Your right is that they shall not permit anyone you dislike to enter your home, and their right is that you should treat them well in the matter of food and clothing (Tirmidhi).*

Mu'awiah Ibn Haidah relates: I asked the Holy Prophet صلى الله عليه وسلم : *What is the right of a wife against her husband?* He said: *Feed her when you feed yourself; clothe her when you clothe yourself, do not strike her on her face, do not revile her and do not separate yourself from her except inside the house (Abu Daud).*

Abu Hurairah relates that the Holy Prophet صلى الله عليه وسلم said: *The most perfect of believers in the matter of faith is he whose behaviour is best: and the best of you are those who behave best towards their wives (Tirmidhi).*

Ilyas ibn Abdullah relates that the Holy Prophet صلى الله عليه وسلم admonished: *Do not strike the handmaidens of Allah. Some time later Umar came to him and said: Women have become very daring vis-a-vis their husbands. So he permitted their chastisement. Thereafter a large number of women came to the wives of the Holy Prophet* صلى الله عليه وسلم *and complained against their husbands. The Holy Prophet* صلى الله عليه وسلم *announced: Many women have come to my wives complaining against their husbands. These men are not well-behaved (Abu Daud)*

Abdullah ibn Amr ibn 'As relates that the Holy Prophet صلى الله عليه وسلم said: *The world is but a provision and the best provision of the world is a good woman (Muslim).*

Writings of the Promised Messiah عليه السلام



PROPHECY OF MUSLEH MAOOD

In the announcement of February 20, 1886, the Promised Messiah says:

"God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

"I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammadصلی اللہ علیہ وسلم, the chosen one may be confronted with a clear sign and the way of the guilty ones may become manifest.

"Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He shall be accompanied by grace (Fazl) which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honor have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."



Hadhrat Musleh Maood Khalifatul Mashi II رضی اللہ عنہ

Instructions of Hadhart Khalifatul Masih V أیدہ اللّٰہ تعالیٰ بنصرہ العزیز

"A 'Nasir' who has moved up to the age of forty years should have attained depth of understanding, and should be conscious of the decrease in his life with the increase in his age. He should have more fear of Allah than ever before, and with his faith in the Holy Prophet صلی اللّٰہ علیہ وسلم and having entered the Jamaat of his Messiah and Mahdi, should have his standard of being a helper of Allah rise considerably. All along he should bear in mind that he has to attain the pleasure of Allah by following the delicate path of Taqwa.

A person who has pledged to be part of 'Ansarullah' can only acquire such a magnificent status of faith when the love of Allah in him supersedes all other loves, be that the love of wealth, progeny or anything else. That is the standard, which every true believer should try to achieve.

The Promised Messiah علیہ السلام says:

"God, addressing me, said that I should let my Jamaat know that those who believe and their belief is totally pure without any impregnation of worldly pleasures, and whose faith is not polluted by hypocrisy or cowardice and they are not deprived of faith or submission in any sense, will be amongst the favourites of Allah, and Allah says that it is they whose move is a step towards righteousness." *(Risala Al-Wasiyyat, Ruhani Khizaen, vol.20, pg. 309).*

That is then the true standard of faith and when a person enters in this age group, as I said, when life is on the slide, it is absolutely important that this matter be given even greater attention that our slogan 'We are helpers of Allah' should be purely for the sake of Allah and for seeking His pleasure. Every step that we raise in His path should be one that takes us closer to Him. Our eyes should be on the worship of Allah and our attention should be on being prepared to offer any sacrifices for conveying the message of Allah and we should be setting high moral standards. Fulfilling the rights of mankind should be our objective along with instilling high morals in those around us and continuing in our effort to carry out obligations towards mankind. There should be no laxity in discharging our responsibilities, which include obligations to Allah and obligations to mankind. We should never become lax about any of those. We should never be negligent. When such qualities will develop in us then we can say that in fulfilling our pledge we have tried to follow in the footsteps of those who are called the Companions of the Holy Prophet صلی اللّٰہ علیہ وسلم who set a shining and dazzling precedence of abiding by this pledge. They were people of two categories. One group is known as 'Muhajir' (Emigrants) and the other, 'Ansar' (Helpers). As far as becoming Ansar like the disciples of Jesus علیہ السلام is concerned, when Companions of the Holy Prophet صلی اللّٰہ علیہ وسلم received Allah's directive 'become the helpers of the faith of Allah', everyone whether Muhajir (Emigrants) or Ansar (Helpers), rushed to join in the race for the honour and their amazing performance was super. All those extraordinary standards of sacrifices and a complete transformation of their selves was on account of their boundless love for Allah and His Prophet صلی اللّٰہ علیہ وسلم. That love sprouted from the strength of their faith. The standard of their worship was matchless. The standard of their sacrifice of life, wealth and time for the sake of their faith was also matchless. Their standards of mutual love and care for each others' rights were truly amazing. These were people about whom Allah the Exalted had said:

"And as for the foremost among the believers, the first of the Emigrants and the Helpers, and those who followed them in the best possible manner, Allah is well pleased with them and they are well pleased with him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein for ever. That is the supreme triumph."

(Al-Tauba, i.e. Chapter 9, verse 100).

(Address to Ansarullah Ijtemah Nov 2006)

An Address of Hadhrat Khalifatul Masih V أیدہ اللّٰہ تعالیٰ بنصرہ العزیز

At the Concluding Session of the Annual Ijtima of Majlis Ansarullah in Islamabad, UK on 4th October 2009

Translation: Iftikhar Ayyaz (OBE)

After Shahadat and seeking protection and recitation of Sura Fatehah, Hudhur أیدہ اللّٰہ تعالیٰ بنصرہ العزیز *proceeded:*

Amongst the auxiliary organisations of the Jamaat, Ansarullah is such an organisation whose members are in the age sector where thinking is totally matured or should be. At this age man does everything after deliberation, rising above emotions and in complete control of senses with the exception of those people who reach a debilitating age and their memories and organs become so weak as if they have reverted to their childhood and in the Ijtema Message Delivery Competition it is rightly said that at the end everything is consumed by the mind and neither the mind nor the bones remain intact. A man enters Ansarullah at the age of forty years and has the opportunity to serve and manifest his capabilities for a long period of time. At this age he attains or can attain his place in the worldly and spiritual matters. A person with such matured thinking and experience cannot be admonished like a child or a youngster but he can, of course, be reminded. Reminding is also a sort of exhortation and it has its own mode but it is given to Ansar with the purpose to draw their attention to the responsibilities that Allah the Exalted has put upon them and which probably they have forsaken. Most have the knowledge and it cannot be construed that one who has been part of this system and has reached this age, may not know certain basic things. The knowledge is there but in spite of having the knowledge, attention is not being paid or they are callous. Anyhow, whatever the reason, reminders are given with the purpose to urge them to pay attention to what they have ignored or neglected or if attention is there, they should try to attain that standard which is compatible with Ansarullah. That is why in reminders, it is usually said that pay attention to such and such matters, pay attention to the responsibilities, pay attention to the tasks which have been entrusted to you.

Attention to Acts of Worship

When I asked Sadr Sahib Ansarullah to tell me what in particular needs to be addressed to Ansar, he said as he has mentioned in his report, and it has also been brought up in the Ijtema sessions that this year, drawing attention to offering prayers is to be the top priority, since the targets they set have not been achieved, so attention to this should be drawn. This reply from Sadr Sahib on the one hand was astonishing and on the other hand worrying because youngsters and children are reminded of this repeatedly and parents are considered to be the most effective medium of doing it. They are reminded to pay attention to prayers. If the parents themselves are not paying sufficient attention to this obligation and most of them are Ansarullah, then how can they draw attention of children and youngsters to the importance of prayers or explain to them the significance of prayers or exhort them to pray? The children can say that actually we have not seen our elders pay any particular attention to this, we have not seen them making any special effort in offering prayers. This can be a very dangerous matter. By not fully complying with this, a static debased spiritual condition is reflected in Ansarullah and is becoming a cause of not drawing the attention of our future generation to the importance of prayers. It is becoming a cause of distancing our youngsters from 'Taqwa'. As a matter of fact, the age of Ansarullah is such an age in which the indicators of the end of life become apparent. Eventually, with the advancement of age, one day life is going to terminate, and that is the end. So the steps that are fast moving towards that end should seriously impel attention towards this matter with concern to act. Therefore, a believer who has the fear of God Almighty, with the advancing age, and foreseeing the end becomes afraid and this condition of fear compels him to sincerely bow before God Almighty seeking His nearness. Recently, we have been through the month of Ramadhan. I hope that during those days a special change must have taken place even in those who are generally slack enticing them to pay attention to prayers, as is proved by the attendance in mosques. Therefore, if this change takes place, a hundred percent in Ansar, we shall be able to see a magnificent pure and pious change in the Jamaat, the effects of which we shall feel not

only in ourselves but in our wives and children as well.

When Allah the Exalted commanded to offer prayers, He also proclaimed that it will cause a holy revolution in yourselves. People ask me to tell them a prayer or invocation which can create a holy change in them that eventually becomes firm. The greatest prayer or the greatest invocation, of course, is Salat, on the condition that it is offered as is justified. That is why it is narrated in a Hadith that the Holy Prophet صلى الله عليه وسلم, said: 'Salat is the kernel of worship'. Therefore, the one who obtains the kernel that includes all sorts of prayers, and not only prayers but also all those qualities of humbleness, humility, helplessness, and lamentation which can enable a believer to attain the nearness of God Almighty, then there would be no need of looking for any other kind of prayers or invocations.

Therefore, when you have taken on the name 'Ansarullah' then, the foremost and the greatest and important requirement of becoming Ansarullah is that its standards of worship should be honoured. As I said, Ansarullah in addition to establishing their relationship with Allah, have to set an example for youngsters and children and if there is slackness in prayers in Ansarullah or a large part of them remain slack or even if not a majority but a portion of them show negligence in this respect, then by not paying attention to the basic obligations of prayers they would be depreciating their relationship with Allah the Exalted and they would be committing a crime which is a religious crime by not fulfilling satisfactorily a fundamental religious obligation.

Salaat is such an important obligation that is absolutely necessary. After the Pronouncement of Kalimah Tayyaibah (The Credo of Islam), pledging the Unity of Allah the Exalted and proclaiming faith upon the Holy Prophet صلى الله عليه وسلم, the obligation of Salat has been ranked as the most important article of Islam. That is, Kalimah Tayyibah is the verbal profession of becoming a Muslim and Salat is its practical manifestation. Therefore, as long as practice is not there, a man becomes an offender by mere verbal proclamations. A man accepts the law of a country but if he contravenes it, would he not be declared an offender? Of course, he would definitely be an offender. Accordingly, the one who does not offer prayers is a religious offender and then such people become national offenders by not setting examples as required of purity and piety before children when Allah has entrusted them with the responsibility of their reformation. In fact, they are not justifying the rights of this custody Allah has blessed them with. If discord is created in the nation, it is on account of the negligence of such people who have been entrusted with this responsibility. If strife occurs in their progeny, it happens because of the lack of supervision and prayers. Therefore, when Ansar say that Alhamdolillah (All Praise belongs to Allah), we are members of Majlis Ansarullah, it means that we are members of that organisation which is the organisation of those who are the helpers of Allah the Exalted. That means, that we are prepared to provide all sorts of practical support for the establishment of the Unity of Allah the Exalted and upholding the flag of the Holy Prophet صلى الله عليه وسلم, in the world; and the first and founding step of providing that practical help is, in fact, Salat which is a fundamental obligation enjoined by Allah the Exalted. When these practical examples of worship are established in homes, Salat in congregation is talk of the house, its significance sinks in the minds of the new generation, and that way we are training our progeny on the foundations which Allah the Exalted has prescribed for us. It is a very critical role that the head of the family is quietly carrying out. Therefore, always remember that by the shortcomings of Ansarullah, weaknesses breed in the growing generation. A child had given a correct reply to an elder when he said that if I slip in the mud, by slipping, I alone shall be hurt, but if as an elder you slip, you will cause the whole nation to capsize with you. That elder also did not take that message at word level, but delved deep in to it to admit that the child was right: He had several students and there were many people who followed him. A slightest slip in his actions could ruin the world and the hereafter of them all. Therefore, this is the thinking which is needed to be developed in every member of Ansarullah and every helper of Allah. Only then can we truly say that we really are Ansarullah, otherwise taking out the membership of Ansarullah, or joining the organisation or after the age of forty years entering it reluctantly under compulsion; becoming its member in accordance with the regulations of the Jamaat or paying little money from income for the subscription of the Majlis, or taking part in the Charity Walk or taking part in a few programmes of Ijtema or participating for two days in Ijtema cannot make you into Ansarullah. Ansarullah are those who make sure that the commandments Allah the Exalted has enjoined are complied with and to understand well the

responsibilities as believers, and ways to act upon them, purely for attaining the pleasure of God Almighty. They have to make the effort and strive for fulfilling those responsibilities. Therefore, drawing attention towards worship and prayers is an extremely important matter to which a hundred percent of Ansarullah should pay attention.

Religious Knowledge

Besides that I wish to draw your attention to some other religious matters. One of them is attention to gaining religious knowledge. It is obtained by the study of the Holy Quran, the Ahadith and the books of the Promised Messiah عليه السلام. It is an edict of the Holy Prophet صلى الله عليه وسلم, to seek knowledge from cradle to grave; therefore, continuing to procure knowledge is an obligation of a believer. No one can claim that my knowledge is so extensive that I do not need any more. On meditation, countless new meanings of the Holy Quran come to light. In Ahadith, too, there are some enigmatic Ahadith, which sometimes are not absolutely clear in meaning to scholars of Ahadith, and they need help from those who are more learned in the subject. Then we have the books of the Promised Messiah عليه السلام. Every time you read, new points of intuition and erudition transpire. Therefore, no one can claim that I have completed studying the books, or have read the translation of the Holy Quran, or have read the commentaries or some Ahadith and therefore I have become so learned that I do not need any more knowledge. Knowledge should be made to grow. Those, who in vainness, claim to be great scholars, their thinking is crooked.

Hadhrat Musleh Maud, may Allah be pleased with him, once said that 'Alfazl' is the newspaper of the Jamaat. People do not read it and say that there is nothing new in there, it is all old material. Hadhrat Musleh Maud, may Allah be pleased with him, about whom Allah had revealed to the Promised Messiah عليه السلام, that he will be instilled with extrinsic and intrinsic knowledge, said that, 'those who in vainness consider themselves to be knowledgeable may not find anything new in Alfazl, and may be they are more knowledgeable than me, but I always find something new in Alfazl'. The one who is fond of acquiring knowledge, he keeps on reading and without any arrogance, avails the opportunity to read to increase knowledge. Those who have knowledge should make an effort to extend their knowledge further and those who have less knowledge of religion, should pay attention to this so that this knowledge, while it becomes the cause of their own enlightenment, also sets an example to their children. When the children will see that religious books are being studied in the house, they will also be motivated to do so. Mostly in houses where such books are read, their children, from an early age also start reading such books; and this knowledge then particularly becomes very useful in the field of Tabligh. A considerable number of Ansarullah are such that they are free (with no regular jobs). Ansarullah should prepare a scheme that such Ansar instead of sitting in the house and becoming a cause of anxiety for the members of the household should be deployed for this purpose and those who are free should themselves come forward and offer to help in the field of Tabligh.

As I have directed the Jamaat and I have directed the auxiliary organisations as well that a concise introduction of Islam and Ahmadiyyat should be conveyed to every section of the population and a ten year project should be prepared for that purpose so that in ten years a brief introduction of the Jamaat reaches every individual here in the UK, and to achieve that we shall have to convey this introduction to at least ten percent of the population every year. It should include answers to questions such as; what is the message of the Promised Messiah عليه السلام? What is the purpose of his advent? Why is religion needed?; just that much message should be enough; concise statements on both sides of a sheet. The address of our website should be given on it. The address of MTA should be given so that those who are interested can themselves benefit from it. Instead of holding a small function and presenting a few books to a few people who go home and shelve them and do not read them, those books are basically wasted; this way they can be of use to someone else. In principle, first check that the one who you are giving it to has an interest in religion or faith. Therefore, the first task is that the introductory sheet should reach every individual. Then along with it, more avenues will open up. Those members of Ansarullah who are free and are sitting doing nothing, or on advice of a medical doctor, on account of some injury etc cannot do heavy work and the doctors have given them a certificate to rest, they can do this Tabligh work. They can perform a very prominent role in this campaign of conveying this message and the introduction of Ahmadiyyat and along with that when they will practically step into this field, their attention will be drawn to their development in religious knowledge and prayers;

and then this attention will continue to grow and be a cause of spiritual elevation. Therefore, my second point is that Ansarullah make this effort themselves with whole hearted enthusiasm and passion for serving in the field of Tabligh.

Financial Sacrifices

Then there is the matter of financial sacrifices for faith. I have already drawn attention earlier on that; there is a section in the age of Ansarullah which has reached the peak of their professional accomplishments. Similarly, in their incomes, salaries and wages they have reached the maximum scales. Therefore, the rise that is there in your incomes should be reflected in the share of the faith by raising the standards of your financial sacrifices. One thing that I had said was that Ansarullah of the Second Line should make an effort to join the system of Wassiyat. If the Ansar of Second Line have paid attention to this and a majority of them, rather a hundred percent of them have joined, then, Ahmadolillah; and if there is still a shortfall, then effort should be made to cover it; and this effort should be made by Ansarullah. Even if the standard of practice which is expected of Ansarullah has not been reached, even then attention should be paid to Wassiyat . Some people give the excuse that their deeds are such that they fear to do Wassiyat. They should do Wassiyat even if their actions and deeds are not to mark. It is probable that by doing so, Allah the Exalted will blow into them the spirit of piety; rather, there are many such people who write to me that by doing Wassiyat their attention towards good deeds is rising automatically which is also becoming a cause for them to attain nearness of Allah the Exalted; more attentiveness towards prayers; attentiveness towards offering Salat in congregation; attentiveness towards financial sacrifices and the standard of sacrifices is rising. Those Ansar who are seventy or seventy five years old, the Wassiyat of some of them is accepted by the Centre and of some it is not accepted; but the Second Line Ansar should pay particular attention to doing Wassiyat.

Then there are other financial schemes to which attention is necessary. Look at your name as proclaiming to be the assistants and helpers of Allah the Exalted, and then look at your sacrifices, examine yourselves and then seek an edict from your heart whether you are really justifying your claim to be Ansarullah. When you will start thinking on these lines, then I hope Inshaallah the standards of pure changes and sacrifices in each one of you will continue to grow and that growth is the thing which collectively sustains the existence and progress of the Jamaat.

Attachment to Khilafat

Then one other important task of Ansarullah is to strive for the solidarity of Khilafat and binding attachment to it. By the Grace of Allah the Exalted every member of the Jamaat is involved in it and presents a splendid example of attachment. But Ansarullah should keep an eye on it that the standards of attachment which they have achieved do not become static but continue to rise. If you believe that it is the Promise of God Almighty, and indeed it is, that Khilafat is a necessity for the believers and Allah has mentioned this in the Holy Quran, as He says:

"Allah has promised to those among you who believe and do good works that He will surely make them successors in the earth, as He made successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear; They will worship Me and they will not associate anything with Me. Then who so is ungrateful after that, they will be the rebellious". (24:56).

That is, Allah the Exalted has promised those of you who are believers and do good deeds that He will appoint them successors on earth. That is, the institution of Khilafat will be established in them and the Jamaat of believers, following the Khalifa will implement his directives. That is, they will become like one soul. The Jamaat and the Khalifa will become like one body. The members of the Jamaat will become the organs of that body and the Khalifa of the time will function as the heart and brain of that body. If this thinking prevails, then there is no question of any member of the Jamaat insisting on his own decision, his interpretations, and practices. The world has never witnessed such an event that the brain gives a command to the hand and the hand rejecting it does something else on its own accord. So those who are believers, performers of pious deeds, obedient to the commands of Allah the Exalted, they in accordance with the Promise of Allah the Exalted become organs of this body subservient to the brain; They become a part of this Jamaat which was established in the latter days by the Promised Messiah عليه السلام, and is the Jamaat decreed to join the earlier ones. Then by showing their practical examples they become the recipients

of that favour of Allah which is the favour of Khilafat and it is to continue till the Day of Judgement.

Ansarullah should always remember that they will be able to benefit from this favour only when they constantly keep this in mind that in the capacity of Ansarullah, they are a major organ of this body and for the existence of the body it is necessary that its every organ is safe and sound and by adopting the name of the helpers of Allah the Exalted they have made themselves an important part of the Jamaat whose practical examples and pure changes remarkably supersede those of the other auxiliary organisations. The standard of our financial sacrifices should be higher than of the others. The standard of our Tabligh activities should be higher than of the others. The standard of our worships should also be higher than of the others. When all that will happen then we shall be truly called Ansarullah.

It is the Promise of Allah the Exalted with the Promised Messiah عليه السلام, that He will grant supremacy to this Jamaat and bless it with progress and advancement. No doubt, there will be hurdles on the way but the Jamaat by the Grace of God Almighty will continue to progress. So, when, this is the Promise of Allah the Exalted and there is also the Promise of everlasting Khilafat, then Allah will also continue to provide helpers of faith to Khilafat and the Promised Messiah عليه السلام. In other words, Ansarullah is also an Institution that is to remain for ever, because it is basically the organisation of those people through whom Allah the Exalted provides help for the faith. If any individual will not prepare himself for the help of the faith, Allah the Exalted, as per His Promise will prepare other individuals and prepare nations and the Movement of Ansarullah will continue and carry on and go on for ever. So, for the nearness of Allah the Exalted, and considering it a favour of Allah the Exalted upon us, we should continue to strive that every individual remains a helper of faith and be the one to do full justice to related responsibilities. The progress of the Jamaat we are witnessing in the world today is not indebted to any individual or any particular Jamaat or the Ansar of that Jamaat. It is the blessing of Allah the Exalted and a collective effort of the Jamaat which is infused by the blessings of God Almighty, the fruits of which we are eating today and shall continue to eat Inshaallah (Allah willing). Our elders justified being Ansarullah and selflessly offered sacrifices for the sake of the faith. Today it is our duty that with special effort and prayers we should pave smooth paths for those who are succeeding.

The Promised Messiah, عليه السلام says in one place:

"I have again and again repeatedly said many times that outwardly our Jamaat and other Muslims are common in name. You are Muslims. They are also Muslims. You are pronouncers of 'Kalimah' (the credo of Islam). You claim to be the followers of the Holy Quran. They also claim to be the followers of the Holy Quran. In short, you and they are the same in claims. However, Allah the Exalted is not pleased with mere claims until they are accompanied by some reality, and as proof of the claim some practical evidence and change is not evident. You must make yourself fully aware of the reality of 'Baiat' and must comply with its requirements. Indeed, the reality of Baiat is this that the one who takes Baiat should create in himself a pure change and the fear of God and by perceiving the real purpose of Baiat manifest an example of pure deeds in his life. If that is not there, then there is no gain from Baiat".

The Promised Messiah, عليه السلام him says, "Exhorting and conveying the message is our duty. Apparently we notice that this Jamaat has made tremendous progress in sincerity and love....... There are thousands amongst us who have made excellent progress in love and genuinness but sometimes on account of old habits or human weaknesses they indulge in worldly pursuits to such excess that faith is neglected. What we mean is that they should become so pure and selfless that the affairs of this world should become non-existent before faith; and various derelictions which become the cause of distance and desertion from God are dispensed with..." He said: "So it is essential that the pledge that is made that I shall give priority to faith over the world should constantly be pondered over and each one of you should present a fascinating example of practice in your life conforming with it. Age cannot be relied upon. Look how many of our friends depart from us each year." *(Malfoozat Volume V – Page 605 – 606 , New Edition, Rabwah)*

May Allah the Exalted enable us to set our lives accordingly in this direction and raise the standard of our worship to that extent which Allah and His Messenger expect of us and which the Promised Messiah عليه السلام, has exhorted us to follow.

May Allah enable us to do so. Amin. Let us pray.

Hadhrat Mirza Bashiruddin Mahmood Ahmad

Khalifatul Masih II "Musleh Maoud" رضي اللّٰه عنه

Moulvi Bashir Ahmad Dehlavi
(Translated by Naseeruddin Shera)

The Holy Prophet Muhammad صلى اللّٰه عليه وسلم had given the tidings of the advent of a spiritual, pious and Promised son of Mahdi at a time when Islam would be at a stage of decline and depression. He had prophesied he would come with a mission to revive and strengthen the Islamic theology and, through him, Islam, would resurge on the surface of the Earth. The Holy Prophet صلى اللّٰه عليه وسلم called this Holy Spiritual son as the Musleh (Reformer), and the Promised one, and said about him:

Yata-zavvajo-wa-yooladu-lahu

The Promised Messiah shall marry and will have children. This was an indication that this marriage would be of a special nature and, through this, Allah shall grant him such children as would be assisting and co-operating in carrying on his mission.

In context of this prophecy of the Holy Prophet Muhammad صلى اللّٰه عليه وسلم, some of his eminent followers had also prophesied that, on completion of the Promised Messiah's tenure, one of his sons would be bestowed with unique splendour and glory and shall ascend the throne of Khilafat. Hadhrat Nematullah Shah Wali, a prominent Muslim saint, prophesied in his famous poem that the coming one shall be the Promised Mahdi and also the Promised Messiah. He also mentioned that this Promised One's name shall be Ahmad and that when his tenure would end, one son of his, shall be his true spiritual inheritor and would carry out his mission. In Talmud, the authentic book of Jewish diction - the advent of two Messiahs is mentioned and that the latter one shall be greater the former and, after him, his son and grandson shall be his successors.

And thus, when came the time of the Promised Messiah and the advent of the Promised son, Allah revealed, to the Promised Messiah, further details of this prophecy with happy tidings of his ascendance, advancement and achievements.

Hadhrat Mirza Bashiruddin Mahmood Ahmad رضي اللّٰه عنه received his education in the District Board Primary School and, later in 1898, in Taleemul Islam High School when it was started. Nevertheless, in his student life he was never interested in routine book knowledge, and could not succeed in the Government Entrance Examination. This was the end of his formal education, which was not merely incidental, but a great miracle of the Divine Destiny. Incidents later proved that the Lord Almighty Himself wanted to be his teacher. Thus the world witnessed that he not only had intrinsic and spiritual knowledge but his insight into basic wisdom was so vast and deep that, however, learned a scholar, armed with whatever worldly knowledge attacked Islam he would prove to be a mere academic novice. Thus the fulfilment of the divine revelation became manifest. "Would abound in the Wisdom of the Explicit and the Intrinsic"

During the lifetime of the Promised Messiah عليه السلام he had developed a strong desire for religious services, hence when the Promised Messiah عليه السلام, during the last days of his life, appealed to the youth to come forward to serve Islam, Hadhrat Mirza Bashiruddin Mahmood Ahmad offered himself and soon formed Anjuman Tashheezul Azhaan and under its supervision, started a magazine by the same name, through which the work of religious preaching was carried out. At the time of the Promised Messiah's عليه السلام demise he was only 19 years of age, even at that time, highly convincing and silencing replies to the criticism flowed from his august pen. On 26th May 1908, the Promised Messiah عليه السلام passed away at Lahore. At that moment this promised son stood by the bed of the Promised Messiah عليه السلام and vowed:

"Even if all the people leave you and I am left alone I would stand by you and would face all opposition to and onslaughts on your Mission."

He very well kept up his covenant, and, all through his life, never cared for anyone's enmity or opposition and, always actively endeavoured towards the progress of Islam and Ahmadiyyat.

Early in 1911, with the permission of Hadhrat Maulana Nooruddin, Khalifatul Masih I, founded the Anjuman Ansaarullah, whose members were

required to donate some of their time for religious service, propagation of Islam and Ahmadiyyat and to promote mutual amity, love and universal fraternity. This proved to be a great success in generating great zeal and interest in the Missionary and Reformatory work.

In September 1912, he travelled to Egypt, thence to Mecca and performed the Hajj and remained active in preaching Islam and Ahmadiyyat during his sojourn.

In June 1913, he started, "The Al Fazl" a news paper for the Jamaat in which, apart from the national news, educative, informative, historical, preaching and reformatory articles were published. In a very short time this paper gained popularity not only among our own people but amongst others as well. After the demise of Hadhrat Khalifatul Masih I (may God be pleased with him), this very newspaper became the central organ of Jamaat.

On 27th May, 1908, on the demise of the Promised Messiah عليه السلام, when Hakim Maulana Nooruddin (may God be pleased with him) was elected the Jamaat's first Khalifa, the first man to take the oath of allegiance was Hadhrat Mirza Bashiruddin Mahmood Ahmad. Hadhrat Khalifatul Masih I, was very happy with him and used to look upon him with love and respect. During his illness he always used to appoint him as Imam-ul-Salat (to lead the prayers) and, often, in his public speeches and sermons, used to praise the spirit of his obedience, religious service and his intellectual ability. At times, indicating expressed that he shall be the successor after him.

On Friday the 13th of March 1914, Hadhrat Khalifatul Masih I رضي الله عنه, passed away. And on the 14th of March, 1914, at the time of Asr Prayer, in Masjid Noor Qadian, the Ahmadis gathered, where Hadhrat Nawab Muhammad Ali Khan, who was a Sahabi (companion) and son-in-law of the Promised Messiah عليه السلام, read out the "will" of Hadhrat Khalifatul Masih I رضي الله عنه and requested the people to act accordingly and elect someone as his successor. On this Maulana Syed Ahsan Amrohvi proposed the name of Hadhrat Sahibzada Mirza Bashiruddin Mahmood Ahmad. He was hesitant and refused at first, but on the fervid persistence of the people, realised that it was the verdict of Allah and accepted the oath of Allegiance of the Ahmadis and thus became the Second Successor to the Promised Messiah عليه السلام.

The Golden Era of His Khilafat and His Magnificent Achievements

From 14th March 1914 to the 7th of November, 1965, a period of about fifty two (52) years, he led the Jamaat, which took great strides some of which could be enumerated as under:

Propagation of Islam

One of his most important achievements was the founding of a strong system for propagation and preaching of Islam within the country and abroad. Soon after his ascension to Khilafat he announced that his first task shall be the propagation of Islam.

According to his mandate of 12th April, 1914, delegates from all over the country were invited to a Majlis-e-Shoora to discuss about propagation of Islam. In this he expressed his desire that amongst them there should be a band of men who should know various languages so that they could easily propagate Islam the world over. He stressed:

"I would like to see the truth of Ahmadiyyat shine far and wide in the world. This was not difficult for our Lord to be achieved."

For the fulfilment of this task he established Nazarat Dawato Tabligh in 1919, and the Madrasa Ahmadiyya as the basic centre and made efforts for its advancement and steered it from the status of a mere Seminary to a University, and all these efforts were aimed to provide learned religious missionaries. He opened various missions abroad for the propagation of Islam. In 46 Islamic countries Missions were solidly established when he departed from this world. And around them active and sincere Jamaats exist till now.

Quranic Wisdom

Allah had granted him a deep encyclopaedic intrinsic spiritual knowledge and understanding of the Holy Quran, thus fulfilling the prophecy that through him the glory of Islam and the dignity of Quran would be convincingly established. He had said that there were hundreds and thousands of truthful realities of the Holy Quran which Allah has disclosed on him with His special grace through intuition and revelation. (Tafsir-e-Kabir, Vol. 6, pg. 483)

He had also declared that he was bestowed with such a meaningful wisdom of the Holy Quran that, if anyone, with whatever knowledge and following whatever religion, criticised the Holy Quran, by the grace of Allah, he would convincingly silence and

satisfy him through Quran alone. He had many a time, thrown challenges to others about writing commentaries on Quranic Wisdom. Though he was not a Prophet, yet none became ready to accept his challenge. It was his claim that he would interpret new wisdom from the Holy Quran.

In a public gathering in Delhi in 1944, claiming himself to be the "Musleh Maoud" (Promised Reformer) and reiterating his challenge about the interpretation of the truths and wisdom of the Holy Quran, he declared:

"I do claim now again that even if thousands of scholars assembled to compete with me in writing commentaries of Quran, yet the world would accept and acknowledge that my commentary was unique in wisdom of divine truths in depth."

The new definition of the wisdom of the Holy Quran, written in his Tafsir-e-Kabir, bears undeniable evidence of the truth and validity of the aforesaid claim. The age became convinced of the superiority of his Quranic knowledge. Maulvi Zafar Ali Khan, Editor of "Daily Zamindar" Lahore, himself an eminent Muslim leader, writer and a bitter opponent of Ahmadiyyat, while addressing other opponent groups and to concede:

"Listen with your ears wide open, you and your accomplices could never compete with Mirza Mahmood till resurrection. Mirza Mahmood has Quran with him, and a deep knowledge of Quran, What have you got? ... You have never read Quran in dream." [Ek Khofnak Saazish, by Moulvi Mazher Ali Azhar, pg. 196]

On his death, in a condolence note written in Sidq-e-Jadid, Lucknow, it was mentioned:

"May Allah reward the Imam Jamaat Ahmadiyya's effort towards world-wide publication of The Holy Quran and its wisdom and also for the propagation of Islam in all the corners of the Earth and in lieu of this let us overlook all other matters. The learned manner in which he has interpreted in detail, the truth and wisdom of the Holy Quran was real unique." [Sidq-e-Jadid Lucknow, Vol. 51, Nov. 18th 1965]

Translation and Publication of the Holy Quran in Various Languages

It was also one of his great achievements that he got the Holy Quran translated in various important languages of the world so that, those who did not know Arabic, the glory and wisdom of the divine book could be made available to them in their own languages. This work was continued in Khilafat-e-Salisa and further in Khilafat-e-Rabia. First of all the English translation of the Holy Quran was published, then its commentary. During his Khilafat, translations in 14 other languages were in progress.

Establishment of Mosques in foreign countries

The main aim of Jamaat Ahmadiyya was to spread the teachings of the Holy Prophet Muhammad (peace be upon him), and by practising it, lead the humanity to the heights of spiritualism and purity. In order to attain this, wherever the Jamaat is formed, Missions and later Mosques are built. And the mosques also serve as academics for spiritual knowledge and training. During his Khilafat many mosques were constructed in foreign countries as well.

Imparting of moral training

Along with the missionary work he did a great deal towards imparting moral training to the Jamaat. Some of his achievements in this direction were as under.

- He affirmed the Divine System of Khilafat on solid foundations and declared, "Khilafat is a source and beacon of Divine Light. So hold on firmly to Khilafat." Once again he declared,

"Friends, my last advice would be that all blessings are in Khilafat. Prophethood is a seed after which the Khilafat spreads its benevolence in the world around. Hold on firmly to true Khilafat and spread its blessings in the world. Allah would be merciful to you and would bless you in this world and in the hereafter."

- In order to consolidate and organise the Jamaat he established the central and regional Anjumans and, for better functioning various important Nazarats were established under the aegis of Sadar Anjuman Ahmadiyya Qadian.

  - o Nazarat Dawato Tabligh
  - o Nazarat Taleem
  - o Nazarat Umoor-e-Aamma
  - o Nazarat Bait-ul-Mal and
  - o Nazarat Ulia above them to oversee,

guide and direct all sections of the Jamaat. In order to make them capable of successfully shouldering the important assignments and responsibilities of the

future, separate organisations were formed in Jamaat:

- o The Organisation of Ansaarullah for men above 40 years of age.
- o The organisation of Khuddam-ul-Ahmadiyya for youth below 40.
- o The Organisation of Atfal-ul-Ahmadiyya for boys of below 15 years.
- o The organisation of Lajna Imaullah for women.
- o The Organisation of Nasirat-ul-Ahmadiyya for girls.

Through all these organisation, essential moral and organisation training was imparted on firm grounds.

Migration of Jamaat from India

In 1947, when the country was divided, along with other Muslims, the Ahmadis also left for Pakistan. In order to ensure their unity, integrity and cohesiveness, a great city Rabwah was built, wherein, offices, schools, colleges and various departments were re-established and re-organised. All the necessities of life were also made available. Hadhrat Musleh Maoud رضي الله عنه himself spoke thus of Rabwah: "I am astonished, as to what was the force that brought and habilitated you in a place which even the Governemt had failed to habitat. Seeing Rabwah one is reminded of the times when Allah had re-laid the foundation of Mecca through Hadhrat Ibrahim عليه السلام and his son Hadhrat Ismail عليه السلام. [Al-Fazal Nov. 26th 1961]

Mobilisation of the Jamaat for Sacrifices

Hadhrat Musleh Maoud planned, re-organised and consolidated the financial structure of the Jamaat on very sound footings by initiating various schemes and appeals for donation and contribution. Some of them were as under:

1. On 12th April 1914 he appealed for financial donations for Anjuman Taraqqi-e-Islam in order to send his missionaries to all the cities and towns of India for the preaching of Islam. For this he foreset an expenditure of Rs. 12,000 a year. The Jamaat willingly responded to the call.

2. The scheme for the completion of Minaratul Masih - On November 1914, Hadhrat Khalifatul Masih-II (peace be upon him) called on the Jamaat for financial contribution for the completion of the Minaratul Masih. As a result the Minaret was completed in December, 1916. [Al Fazl, 28th December, 1916]

3. Call to women to mobilise funds for preaching - In December, 1916, he appealed to the ladies of the movement for donation stating that till now only the men were bearing the expenses of around Rs. 8,000 to Rs. 10,000 a month from which various religious requirements were met. But since the expenditure on propagation were met. But since the expenditure on propagation in foreign countries was rising a further sum of Rs. 500 per month was estimated to be required. [Supplement Al Fazl, December 16th, 1916]

Allah, gracefully, enabled the ladies of the Jamaat to respond to Huzur's call, and they readily took upon themselves, the responsibility of meeting the extra expenditure.

4. Call to donate for the London Mosque - On 7th February 1920, he called upon the Jamaat to contribute towards the building of a mosque in London and the Ahmadis responded overwhelmingly and willingly. [Taarikhe Ahmadiyyat, Vol. 5, pg. 258]

5. Call for the publication of "A Present to the Prince of Wales" - Prince of Wales who later became King Edward the VIII, came to visit India in December, 1921. Hadhrat Musleh Maoud (may God be pleased with him) proposed that a befitting gift be presented to His Highness, the Prince of Wales. After this call Huzur wrote a book "A present to the Prince of Wales", which conveyed to the Prince the Islamic teachings. Through individual per head contribution of one Anna by more than 20,000 members of Jamaat this book was printed. On the 27th of February 1922, an Ahmadiyya delegation presented the book in a studded Silver Tray to the Prince.

6. Participation in the Wembley Conference London - Huzur, along with a few Khuddam himself went to England to participate in the Wembley Conference. All the Expenses were borne by the Jamaat. [Al Fazl 16th July, 1925]

Tehrik-e-Jadid

Through this important scheme many Ahmadiyya Muslim Missions were established the world over. In 1934, the Majlis-e- Ahrar, according to a well laid conspiracy, sent some of its volunteers to create mischief by organising conferences at Qadian. And, with great uproar and drum-beat announced that

they would destroy Qadian itself. The atmosphere in the rest of the country was also vitiated for the Jamaat. Government was also backing these elements. It seemed all the forces had combined against Ahmadiyyat. However, the foundations of this holy Jamaat were laid by the Lord of Heavens Himself, in the face of the strong and piercing winds of opposition, provision to safeguard the meek and delicate plant of Ahmadiyya was to be made by God Himself. As the nefarious intentions of the Majlis-e-Ahrar unfold, Allah through His chosen Servant, initiated a great Universal Scheme of Tehrik-e-Jadid, which not only brought to naught, the plans of the opponents, in a very short time the truth of Ahmadiyyat also became manifest and the flags of its Spiritual Conquest and Supremacy were pitched firmly and high. This scheme was based on 27 demands and contained comprehensive and all embracing provisions by which every member of the Jamaat was convinced that in order to establish the Oneness of God, to restore the dignity of the Holy Prophet (peace be upon him), and to prove the truth of Islam and to establish a righteous society one had to first bring about a palpable and manifest change in his own life and conduct as well.

Hadhrat Musleh Maoud (may God be pleased with him), in the beginning, demanded only 27,500 rupees from the Jamaat. The Jamaat in only one and a half month made a cash contribution of 29,712 rupees. And in the first year 103,000 rupees and in the second year 110,000 rupees and in the third year 140,000 rupees were presented. Initially this scheme was optional and for three years only. Later it was extended to seven years, again to ten years. On completion of the ten year period this scheme was further extended by Huzur to 19 years and in 1953, when the 19 year term ended Huzur made it a permanent scheme. Under it the preaching activities were extended to many other foreign countries.

Waqf-e-Jadid

Similarly the scheme of Waqf-e-Jadid was initiated so as to promote missionary and reformative activities of the Jamaat in every city, town and village in India and Pakistan by appointing Teachers everywhere. This scheme was introduced on 27th September, 1957.

Tours abroad

Though Hadhrat Khalifatul Masih II (may God be pleased with him) was over busy shouldering the responsibilities of Khilafat, yet Huzur visited Europe twice. First in 1924, to participate in the Wembley Conference along with 12 companions, breaking journey at Damascus, Palestine and Egypt halting briefly at each of these places Huzur reached England passing through Italy and France. He met Mussolini in Italy enroute. On reaching London his visit was much publicised by the media. In many of them his photographs also appeared, and the Britishers welcomed Huzur with extra-ordinary warmth and zeal. On 23rd, September 1924, Chaudhary Muhammad Zafarullah Khan read out Huzur's article in the conference, which was published in the form of a book titled "Ahmadiyyat the true Islam". At the conclusion of the reading the hall reverberated with cheers and applause. The chairman praised the success of the article in glowing terms.

During his stay in England, Huzur laid the foundation of the Ahmadiyya Mosque on the 19th of October, 1924. On this occasion, apart from British elite, prominent citizens including ministers, ambassadors, diplomats and other dignitaries of Japan, Syria, Czechoslovakia, Ethiopia, Egypt, America, Italy, Australia and Hungary also participated. Huzur after an absence of 4 months, returned home with unique and tremendous success.

The second journey Huzur undertook was in the first week of April 1955. In this tour, passing through Damascus and Lebanon, Huzur visited Geneva, and thereon via Zurich, Hamburg and Hague reached London. This tour was mainly for the treatment of Huzur's ailment which he suffered after a murderous attempt on his life. But Huzur, despite his illness, opened various missions in Europe. Wherever he went he met people individually and in groups. In Damascus he delivered the Friday Sermon in Arabic and in European countries in English. During his stay in London Huzur convened a historic conference on the Missionaries working in all countries. This was held on 22nd, 23rd and 24th of July, 1955. In this conference Huzur emphasised the urgent necessity of expanding the activities of Tabligh-e-Islam, publication and translation of the Holy Quran, construction of mosques, establishment of schools and seminaries to train new missionaries. Huzur himself attended all sittings. This tour extended for six months.

In the long 52 year span of his Khilafat, various other achievements are credited to him. He guided the Muslims in Politics especially during the Non-

Co-operation Movement of the Congress, devoted his attention towards the scheduled classes and Harijans and countered the "Shuddhi" movement in Malkanas. During the Simon Commission and the Round Table conferences he guided the nation through his valuable writings and speeches.

In order to establish peace, understanding and good-will among the communities he laid the foundation of regular and frequent holding of "Founders of Religions Day" meetings, in which speakers from various faiths were invited to speak about the teachings of their own religion and founders from one platform.

During the first year of his Khilafat, he wrote a book "Haqeeqat- ul-Nabuwwat" in which he said:

"Ignorant men blame us that by believing in the Promised Messiah عليه السلام as a Prophet we insulted the Holy Prophet of Islam صلى الله عليه وسلم. What do they know about the state of One's heart? How could they fathom the great love, deep affection and high reverence we have for the Holy Prophet صلى الله عليه وسلم. And what do they understand, how did the love of the Holy Prophet صلى الله عليه وسلم penetrate in my heart. He is my life, my heart, my desire. In his slavery is my honour and his shoe-bearing, is more valuable to me than the Imperial throne. The control of Seven Continents is nothing in comparison to sweeping in his house. He is the beloved of the Lord - why should I then not love him? He is the intimate of God so why should I not search for his intimacy? My condition corresponds to the spirit in the couplet of the Promised Messiah عليه السلام :

"Next to God, intoxicated with Muhammad's صلى الله عليه وسلم love, I am and if this be infidelity, by God I am the greatest Infidel."

This is only the love of the Holy Prophet صلى الله عليه وسلم which compels me to falsify the belief of the total closure of the Chapter of Prophethood. This is an insult and affront to the Holy Prophet of Islam صلى الله عليه وسلم.

"May Allah and His angels send blessings on the Prophet. O ye who believe, you too should invoke blessings on him and salute him with the salutation of peace." Holy Quran 33:57

THE MESSAGE OF ISLAM

Islam - A Unique Religion

Sir Chaudhry Muhammad Zafrullah Khan

Of the great world faiths, Islam is unique in several respects. It is the only one that does not rely on any myth or mystery. It is based upon the certainty of proven and acknowledged fact. Muhammad, the Prophet of Islam, peace be on him, was a historical figure, and lived his life in the full light of day. The revelation vouchsafed to him, over a period of twenty-two years, has been fully safeguarded, in the Holy Quran according to the Divine promise set out in the Quran itself:

> ***"Surely, We Ourself have sent down this Exhortation, and We will, most surely, safeguard it" (15:10).***

This comprises several aspects:

First, the text of the revelation should have been preserved in its purity and entirety for all time. Considering that the revelation contained in the Quran was vouchsafed to the Prophet over a period of twenty-two years, first in Mecca, then in Medina; that this period was marked by persecution, disturbance, and fighting; that the Prophet himself was not literate; and that there was no sure method of preserving a record of the revelation except through human memory; it is a truly miraculous fact that the text of the Quran has been preserved intact, down to the last vowel point. Even Western scholars, who do not accept the Quran as Divine revelation, affirm that it is word for word that which Muhammad gave out to the world as Divine revelation.

Second, the language in which the revelation was sent should have continued to be in use as a living language. Classical Arabic, the language of the Quran, is today understood and used as a means of communication over much vaster areas of the earth and by many hundred times more people than was the case in the time of the Prophet.

These two factors, so essential for the safeguarding of the guidance contained in the revelation, could not have been assured by the Prophet in advance.

Third, but more was needed. Life is dynamic, and the pattern of human life is subject to constant change. Besides, history testifies that the passage of time brings about a decline in spiritual and moral values. It was inevitable, therefore, that over the centuries there should have been a falling off in the true appreciation of Divine guidance set forth in Divine revelation, as applicable to current conditions and situations. The complete safeguarding of the Divine revelation thus necessitated a constant process of spiritual revival and rebirth. In the nature of things this must also come about through revelation. It was announced by the Prophet that to meet this need God would continue to raise from among the Muslims, at the beginning of each century, those who would be inspired to revive the faith by drawing attention to the guidance contained in the Quran apposite to current conditions. History has confirmed the truth of this assurance conveyed by the Prophet.

A Living Message

The last century has, however, witnessed the onset of a tremendous revolution in human values in all spheres of life. Standards that had been accepted and subscribed to through centuries are undergoing rapid revision and modification. The very dimensions of human life are being reshaped, so that scholars and thinkers are beginning to stress the need of a new revelation. Yet, the Quran is quite clear that the guidance contained therein would prove adequate during all stages at all times.

What provision, it may be asked, is there in the Quran to meet the contingency with which mankind is faced today, and which is likely to grow evermore insistent during all the tommorrows that lie ahead? To meet this contingency the Quran announced that the Prophet had not only been raised in the generation among whom he lived, but would also be raised among others who had not yet joined them (62:3-4). This meant a spiritual second advent of the Prophet for the purpose of setting forth from the Quran guidance that may be needed in the new age, and for illustrating the values demanded by the exigencies with which man may then be faced. This promise has been fulfilled in the advent of Ahmad,

of Qadian (1835-1908), who warned that mankind stood at the threshold of an era which would bear the same relation to his age (i.e., the beginning of the twentieth century), as the beginning of that century bore to the days of Adam, and who proceeded to set forth from the Quran, in the light of revelation vouchsafed to him, the guidance that mankind now desperately needs.

Thus, Islam comprises within iteself the means of its own revival, not merely through normal interpretation, but also through the light of revelation, vouchsafed by the Divine to God's elect through the ages. In this context, it needs to be remembered that the whole of the Quran from beginning to end is verbal revelation, and is thus literally the Word of God. As such, it possesses a dynamic quality and is manifaceted. It is as dynamic as the universe which is the work of God. This assures a complete accord, throughout, between the Quran and the universe. The Quran affirms that the universe is bound by law and, thus bound, is placed at the service of man. For instance, it is said:

> ***"God is He Who created the heavens and the earth and caused water to come down from the clouds and brought forth therewith fruit for your sustenance. He has subjected to you the ships that they may sail through the sea by His command, and the rivers too has He subjected to you. He has also subjected to you the sun and the moon, both pursuing their courses constantly. He has subjected to you the night as well as the day. He gave you all that you wanted of Him. If you try to count the favors of God, you will not be able to number them." (14:33-35)***

Again:

> ***"He has constrained into service for you the night and the day, and the sun and the moon; and the stars too have been constrained into your service by His command. Surely, in that are Signs for a people who make use of their reason. He has constrained into service for you the things Me has created in the earth, of diverse hues. Surely, in that is a Sign for a people who take heed. He it is Who has subjected to you the sea, that you may take therefrom fresh flesh to eat, and the ornaments that you wear. Thou seest the ships ploughing it, that you may journey thereby, and that you may seek of His bounty, and that you may be grateful." (16:13-15)***

Reference to God's Signs emphasizes the need for study and research so that the proper use of each thing may be discovered by acquiring knowledge of its properties and the laws governing them. The assurance that the whole universe is subjected to man's service, and the certainty that everything in it is governed by laws, the knowledge of which can be progressively acquired by man, throws wide open to man all avenues of knowledge which he is not only encouraged, but is repeatedly urged and exhorted, to explore unceasingly. The only limitation is imposed by another of God's laws: That so long as man continues to make beneficent use of God's bounties, God will continue to multiply them unto man without limit, but if he misuses or abuses them, he will be called to account in respect of them, and these very bounties may become the instruments of his ruin and his destruction. (14:8)

Universal Guidance

The Quran teaches that God has, at all stages, furnished guidance to mankind through revelation vouchsafed to the Prophets. It requires faith in all previous Prophets, so that all of them are believed in and revered by the Muslims. It teaches, however, that previous revelations were limited in their scope. Each was designed to meet the needs of the people to whom it was sent during the stage of development upon which that people was about to enter. Each contained fundamental truths, valid through the ages, in respect of the whole of mankind, but it also contained guidance, directions, commandments, and prohibitions which were of a local or temporary character. Moreover, in the course of time, portions of those revelations were lost or forgotten or perverted. That which was of universal and permanent application in previous revelations, has been reaffirmed in the Quran. Such portions as had been lost or were overlooked or forgotten, but were still needed, have been revived. That which was of purely local or temporary application and was no longer needed has been omitted. That which was not contained in previous revelations, the need for it not having arisen, but which would henceforth be needed by mankind, has been added (2:107;3:8).

Not only are today's versions of previous revelations open to serious question on the score of authenticity

of the text and accuracy of translation and interpretation; many of the details concerning the commandments and ordinances and even doctrine which were of a temporary or local character, are now out of date or inapplicable. Today's doctrine is also in many cases based on subsequent interpretation and formulation, which appear to have little connection with what was contained in the revelation and even contradict it. Attention is drawn to all this in the Quran, and yet the Quran emphasizes the unity of the fundamental teaching contained in all previous Scriptures and insisted upon by all the Prophets, namely, belief in the Existence and Unity of God and in the hereafter, and conformity to God's will through righteous action. Thus the Quran, while affirming the truth of all previous Prophets, itself comprises all truth for the whole of mankind for all times. The Quran is thus a universal possession and inheritance; its message is directed to the whole of mankind (7:159). It is sent down as a guidance for mankind, with clear proofs of guidance and with discrimination between truth and falsehood (2:186).

It is not possible to set forth at any time the whole meaning and interpretation of the Quran or, indeed, of any portion of it, with finality. It yields new truths and fresh guidance in every age and at every level. It is a standing and perpetual miracle (18:110). The universe is dynamic and so is the Quran. Indeed, so dynamic is the Quran that it has always been found to keep ahead of the world and never to lag behind it. However fast the pace at which the pattern of human life may change and evolve, the Quran always yields, and will go on yielding, needed guidance in advance. This has now been demonstrated through fourteen centuries, and that is a guarantee that it will continue to be demonstrated through the ages.

It expounds and explains all that is or may be needed by mankind for the complete fulfilment of life (16:90). It seeks to create faith in God through rehearsal of God's Signs; it makes provision for mankind's welfare: material, moral, and spiritual; it teaches all that is needed for the beneficent regulation of human life and expounds the philosophy underlying it, so that reason being satisfied, wholehearted conformity to what is taught is assured (62:2-3). It expounds the necessity of establishing and maintaining communion with God. It draws attention to Divine attributes, their operation and the manner in which mankind may derive benefit from the knowledge thereof. In short, all that is basic for the promotion of human welfare in all spheres, whether pertaining to principle or conduct, is set forth and expounded (16:90).

The Quran has proclaimed that falsehood will never overtake it. All research into the past and every discovery and invention in the future will affirm its truth (41:43). The Quran speaks at every level; it seeks to reach every type of understanding, through parables, similitudes, arguments, reasoning, the observation and study of the phenomena of nature, and the natural, moral, and spiritual laws (18:55; 39:28; 59:22).

The Quran reasons from the physical and tangible to the spiritual and intangible. For instance:

> ***"Among His Signs is that thou seest the earth lying withered, but when We send down water on it, it stirs and swells with verdure. Surely, He Who quickens the earth can quicken the dead. Verily, He has power over all things. " (41:40)***

Here, by quickening of the dead is meant the revival and rebirth of a people. As the dead earth is quickened by life-giving rain from heaven, a people that appears to be dead in all respect is revived and regenerated through spiritual water from heaven, that is to say, through Divine revelation. This idea is expounded in the Quran in several places. Both resurrection and renaissance are explained with reference to the phenomenon of the dead earth being revived through life-giving rain (22:6-8).

The Quran repeatedly urges observation and reflection, the exercise of reason and understanding (3:191-192; 22:270).

Whenever attention is drawn in the Quran to God's Signs, the object is to urge reflection upon the events or phenomena cited, that we may proceed to draw lessons therefrom which would help us grasp the truth; to understand the operation of Divine attributes and of the Divine laws; to appreciate spiritual values and to adjust and order our lives accordingly, so that all our activities in all spheres should become wholly beneficent. It is in that sense that the guidance contained in the Quran is described as a healing and a mercy for those who put their faith in it (17:83). We are reminded:

"O mankind, there has indeed come to you an Exhortation from your Lord and a healing for whatever ills there are in the hearts, and a guidance

and a mercy for those who believe." (10:58)

Freedom of Faith

With all this, man is left to his free choice and acceptance of the truth. Faith is not commanded on the basis of authority, but is invited on the basis of understanding (12:109). This is a Book that We have revealed to thee, full of blessings, that they may reflect over its verses, and that those gifted with understanding may take heed (38:30). There is complete freedom to believe or to deny, as is said: There shall be no compulsion in religion, for guidance and error have been clearly distinguished (2:257); and again: Proclaim, O Prophet: It is the truth from your Lord; wherefore, let him who will, believe, and let him who will, disbelieve (18:30). But of course, though the choice is free, the consequences of the choice will follow in accordance with Divine law. No one is forced. Everyone must choose and seek the purpose of his life on the basis of faith, or turn his back on the truth and destroy his soul, according to his choice.

It has sometimes been suggested that belief in Divine revelation, and acceptance of revealed truth, tend towards intellectual rigidity and narrowness. The exact reverse is the truth. Revelation stimulates the intellect and opens all manner of avenues for the research and expansion of knowledge. The constant and repeated exhortation to reflect upon and ponder every type of natural phenomenon, with which the Quran abounds, is an express urge in that direction.

History furnishes incontrovertible proof of this. Within an astonishingly brief period following the revelation of the Quran, darkness and confusion were dispelled over vast areas of the earth, order was established, all manner of beneficent institutions sprang into life, a high moral order was set up, and the blessings of knowledge, learning, and science began to be widely diffused. Human intellect, which for some centuries had been almost frozen into inactivity, experienced a sudden release and upsurge, and the world experienced an astounding revolution, material, moral, and spiritual. This was no freak occurrence, no sudden flare-up followed by an even more sudden collapse. It was a phenomenon characterized by strength, beneficence, and endurance. It fulfilled to a pre-eminent degree the needs and yearnings of the human body, intellect, and soul. It changed the course of human history. It flung wide open the gates of knowledge and progress in all directions. Its impact continues to be felt today through many and diverse channels.

The Quran describes itself as a light and as a clear Book, whereby does Allah guide those who seek His pleasure along the paths of peace, and leads them out of every kind of darkness into the light by His will, and guides them along the right path (5:16-17).

On the other hand, the Quran itself discouraged the tendency to seek regulation of everything by Divine command, pointing out that such a regulation would become restrictive and burdensome (5:102).

One of many characteristics of the Quran which marks it as the Word of God is that to arrive at the comprehension of its deeper meaning and significance, the seeker must, in addition to a certain degree of knowledge of the language and the principles of interpretation, cultivate purity of thought and action. The greater the purity of a person's life, the deeper and wider will be his comprehension of the meaning of the Quran (56:80).

Majlis -e- Amila Ansarullah UK 2010

Hazrat Amirul Momineen Khalifatul Mesih V أیدہ اللہ تعالیٰ بنصرہ العزیز has very kindly approved the following members of the National Majlis -e- Amila Ansarullah UK. For the year 2010

Position	Name
Naib Sadar (Awal)	Dr Ch. Ijaz Ur Rehman
Naib Sadar (Saf e Dom)	Mr Mansoor Ahmad Kahloon
Naib Sadar	Mr Abdul Rashid Mirza
Naib Sadar	Ch Rafiq Ahmad Javaid
Muavin Sadar	Mr Masood Ahmad Bashir
Muavin Sadar	Mr Mubarik Ahmad Cheema
Qaid Amoomi	Mr Zaheer Ahmad Jatoi
Addl Qaid Amoomi	Mr Nasim Jamal
Qaid Taleem ul Quran	Mr Muhammad Ishaq Nasir
Qaid Taleem	Dr Mansoor Ahmad Saqi
Qaid Tarbiyyat	Mr Tariq Mahmood Sheikh
Qaid Tabligh	Mr Sh Rafiq Ahmad Tahir
Qaid Isaar	Mr Abdul Azim Khan
Qaid Maal	Mr Abdul Manan Azhar Ch
Addl Qaid Maal	Mr Naseer Ahmad Zafar
Qaid Zahanat, Sehte Jismani	Mr Muzaffar Ahmad Chatha
Qaid Waqfe Jadid	Mr Nauman Mahmood
Qaid Tehrike Jadid	Mr Amanullah Khan
Qaid Tajneed	Mr Dabir Ahmad Bhatti
Rukne Khasusi	Mr Mujeeb Ahmad Mirza
Rukne Khasusi	Mr Muhammad Ibrahim Ch
Rukne Khasusi	Mr Abdul Basit Rajpoot
Rukne Khasusi	Mr Abdul Sami
Auditor	Miyan Mansoor Manan
Zaeem e Ala London	Dr Mujib Ul Haq Khan
Zaeem e Ala Baitul Futuh	Dr Muhammad Amjad
Nazim South Region	Mr Azhar Mahmood
Nazim East Region	Mr Mubashir Ahmad Siddqi
Nazim Middlesex Region	Mr Mohammad Sohail Qureshi
Nazim Islamabad Region	Mr Imtiaz Hussain Malik
Nazim Hertfordshire Region	Mr Mohammad Rafiuddin
Nazim North East Region	Mr Fatih Ul Haq
Nazim Midlands	Mr Syed Imtiaz Ahmad
Nazim North West Region	Dr Muhammad Tanvir Arif
Nazim South West Region	Mr Mahmood Ali Mirza

May Allah Bless these appointments and enable them to fulfill their duties, Amin.

Ch Waseem Ahmad

Sadar Majlis Ansarullah UK

2010 Announcement For Admission To Jamia Ahmadiyya Uk

Jamia Ahmadiyya UK will be holding entry tests on 27th and 28th July 2010 for this year's intake of students. The following conditions apply:

QUALIFICATIONS: Minimum qualifications for the candidates are GCSE, A-Level or equivalent with C grades or 60% marks.

AGE ON ENTRY: Maximum age of 17 for students with GCSE or 19 years with A-Levels or equivalent qualifications.

MEDICAL REPORT: The applicants MUST submit a detailed medical report from the GP with whom they have been registered.

WRITTEN TEST AND INTERVIEW: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. However, candidates will be judges for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah عليه السلام.

PROCEDURE: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- A detailed medical report from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- 2 passport size photographs.
- The spellings of the name must be the same as in the passport. Any change must be accompanied by the certification for that change.

LAST DATE: The application for the 2010 entry MUST arrive by 30th June 2010. Applications received after that will not be considered this for year.

Applications should be addressed to:

THE PRINCIPAL
Jamia Ahmadiyya UK
2 South Gardens
Colliers wood, London
SW19 2NT

For any further help or clarification, please telephone: 020 8542 9850 or 020 8544 2862

Fax: 020 8417 0348

Jamia is open from Monday to Saturday from 8 am to 2 pm.
Visitors are welcome ONLY by prior appointments.